9: O'Neale & Dolores E, I-4 (no date) 1943
NU28 Papago NU28

blue," etc., to clarify the meaning. *valihsah* can be used with black (*stcu'kema svalihsaṭa'*KE), with yellow (*soamah sva'ihsaṭa'*KE), and with red (*swe'kimah svalihsaṭa'*KE), to describe a mixed color effect. Other grammatically possible combinations would seem senseless to the Papago as, for instance, a mixed color effect in which white predominated, (*stohama svalihsaṭa'*KE). Such a combination probably would be called gray (*skoma'*KI).

vayoh. (Sp., *albino* (?).) This name is given to different colors, some of them almost white. Applied to horses.

wuiloh. (Sp., *albino* (?).) Applied to horses that are white. If the Papago word is from the Spanish albino, it may refer to the color of the eyes. Some very white horses have peculiar eyes. When an Indian has trouble with his eyes, he is sometimes joked about their appearance. No Indian could be the same color as the horses to which *wuiloh* applies, but no matter how dark his skin, his eye trouble makes him *wuiloh.*

To sum up: Papago color designations indicate a limited need for color terminology in their everyday life. They seem to reveal, in addition, a rather obvious lack of what has been called nature appreciation in terms of color. A few of the examples cited to aid in the identification of a color designation were chosen from natural phenomena, but the fact that the majority of words apply to the color of horses and cows suggests the comparatively late development of color consciousness. Dolores believes that growth in this direction is the result of education and the increased availability of colored objects and materials.

There are several descriptive color names on the Papago list. It includes ashen, muddy, smoky, and greasy colors, but no combination equivalent to leaf or grass green, *ipah*I red, sky gray, or poppy yellow. Our word green, for example, covers hundreds of inter-gradations. These require for their identification not only modifiers like olive green or mustard green to show the preponderance of the blue or yellow hue constituents, but also various other modifiers which by analogy indicate relative degrees of value and purity. Parrot green, lettuce green, emerald, bottle, sea, oasis are typical examples of designations inspired by professional stylists. The more simple the system of color terminology, the greater the necessity that each designation be adequate to cover a range of differences in value and purity and that the term be sufficiently flexible to permit extensions of meaning.

The Papago recognise light colors in the formation of their designations by prefixing *cah-* meaning a little like, or almost. They also use a modifier to indicate the dark or blackish colors, and although they have no separate term connoting the brightness, purity, or intensity of a color, their prefix *sih-* in most instances identifies a hue as nearly pure. The majority of the Papago color designations, however, emphasize the value or light-to-dark variations.

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support this inference. Seventeen crew leaders were interviewed. Only one reported using Indians less frequently than formerly. All the rest have either observed no trend, are using Indians the same or are using them more. Five of the 17 reporting said they are using them more.

There are, of course, certain obvious factors inherent in this kind of work pattern which are compatible to general Indian and Papago Indian participation. The worker can enter and withdraw at will without obligating himself to become integrated into Anglo society. The family and village pattern can remain intact. Income tax and social security, in fact, the whole Anglo pay check complex is in most cases avoided. Language barriers are made insignificant, and the standardized relationships within the extended family are most usefully employed to get work through word of mouth communications. The upshot is that this kind of work, though not as rewarding financially as other kinds of work, is least disruptive of folk patterns.

Conversely, the advantages of Indians to crew leaders are quite simply that, relative to other domestic seasonal workers, they are dependable, available, and exploitable.

Direct Temporary Farm Jobs. The high utilization (67%) of Papagos as temporary farm workers (as opposed to seasonal) is of significance in two directions. It indicates, first of all, that Papagos are willing to take this kind of work and that farm managers seeking temporary employees depend upon the Papago labor pool. More significant for the Papagos is the opportunity they thus gain for training in all types of farm work, including the operation of farm machinery. Potential benefits, in fact, carry beyond the limits of farm work since the nature of the employment (as contrasted with seasonal work under a crew leader) involves direct and intimate experience with an Anglo employer and all the complexities of wage work employment. The Papagos are obviously well started in

as a basis for comparison, ADC cases occur in the ratio 1 to 6, OAA cases occur in the ratio 1 to 7 and Aid to the Blind cases occur in the ratio 1 to 10.

The data given above reveal quite clearly the "vulnerable" situation of most Papago families and the depressed economic conditions on the reservations. The welfare picture, however, is not quite as bad as it appears to be. Indians look upon their reservations as a place of security and support--not only in terms of the assistance rendered through federal agencies, but also the security and support that can be expected from kinsmen and neighbors in an Indian community. Indians in trouble return to the reservations and this is undoubtedly the reason why Jones found 465 individuals receiving welfare payments on the reservations in 1939 and we found only 32 such cases among Papagos living off the reservations.

Employment and Income on the Papago Reservations. Information on residence and place of employment as given in this report indicates how difficult it would be to study a "reservation population" apart from a "tribal population." It has been shown that family movement on and off the reservations is a constant process and that the annual earnings of 350 adults, at the very least, are from sources both on and off the reservation. Another group of about 450 adults (not counting the unemployed and housewives) are recorded as having their "usual" home on the reservations but live on income from temporary and seasonal wage work on the outside.

Patterns of Papago employment and the many and varied sources of income pose major problems in any attempt to learn the sum of Papago earnings family by family. Even in a sample survey, where the employment and earnings of a small number of families could be studied intensively, the findings would be less than precise for the hundreds of families who are multi-employed, irregularly employed,